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T. FANNING, EDITOR.

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SPIRITUAL LIGHT—No. 10.

"THE HIGHER PHILOSOPHY."—*Transcendentalism.*

IN previous articles on Spiritual influence, we have given considerable space, to an examination of "Mysticism," or "Perpetual revelations through the feelings," but we deem it necessary, to pay some attention to what the learned call,

"THE HIGHER LAW VIEW OF SPIRITUAL LIGHT."

The system which we wish to submit next for consideration, is most usually denominated, "*Transcendental Philosophy*," or "*Transcendentalism.*" More space might be required, to give the speculation an elaborate examination, than we have to spare, but from its influence in religious society, we regard it as an important duty, to present at least a plain statement of what is intended by the originators and propigators of the peculiar doctrine. The manner in which it is generally treated in Psycological works, gives it such an air of transcendent superiority, as to create in the speculative mind, very high promise; but the more sober and thoughtful, are frequently much discouraged at its introduction. We maintain that, all matters valuable, may be discussed in so sat-

isfactory a manner, that persons of ordinary means of acquiring truth, can scarcely fail to understand them; and we cannot bring our mind to the conclusion that, our Heavenly Father, intended to conceal any spiritual thought from his servants, which could be of the slightest advantage to them. What he has not clearly made known, is not essential to our happiness.

We wish to satisfy our readers, that the questions we discuss, are not only important, but that their ability also to understand them, is beyond all question. Nothing so completely thwarts the purposes of God, as to impress the perishing of earth who most need that, they are not able to grapple with what seems "mysteries" in religion. We cannot admit mysteries in the religion of Christ; but maintain all things are so plain that, though "fools" in the style of the Prophet, we need not err therein. Ignorance of the simple truth of inspiration seems now to be the great sin of the times. Most of our ignorance arises either from the very general impression, God has designed that, a few chosen vessels shall see the light divine, or from a wide spread indifference that prevails. We will first look at the negative side of the "Higher Spiritual Light," or as it is frequently called "the Higher Law," view of Spiritual developments. It has no connection with the teaching that, the Spiritual revelations binding upon the world, were "spoken through the Prophets anterior to Christ," and in "latter times, through our Lord Jesus Christ, and with them the era of revelations closed. God through his chosen agents, in the first century of the Christian period gave the world all things which pertain to life and godliness.

If the Divine Father, "Thoroughly furnished us in order to all good works," we must also conclude that the theory of perpetual revelations is not sustained, and consequently, the speculation of Mysticism, is without the slightest authority in truth. It strikes us, it will repay for the labor to give a very brief history of the doctrine, intended by this imaginary higher view of revelation. If we are neither allowed to appeal to the Bible, nor the direct revelations professed by many of our contemporaries, we may be asked, whence shall we seek spiritual light with the hope of finding?

Plato, the son of Aristo, of a noble Athenian family, who was born 229 years before Christ professed spiritual light, not through words, through Prophets or the Bible, but through "Innate powers of mind," which from their own spontaneous activity were

quite sufficient to reveal God, and all spiritual obligations. *Subjectively*, these powers, he considered, the principles of direct knowing; and *objectively*, the immutable elements of being, and of thought. While living, his doctrine was not brought out in form, but in after ages, the statement here submitted was called "Plato's doctrine of *idea's*," and whether true or false, it is certainly, the foundation stone of all modern transcendental statements of the subject.

He satisfied himself and his admirers that, "The soul, is a self-acting energy," quite competent to furnish directly all desirable knowledge human and divine. Hence, his biographers speak of his *esoteric* power, or an invisible inward energy, by which he could determine all truth. This "rational soul," as he called the invisible power, he thought was capable of returning to the condition of Spirits. There is but little doubt this greatest of ancient philosophers was to some extent at least, acquainted with the writings of Moses and Solomon, and in connecting their imperfect revelations with his philosophy, he used expressions, which have induced writers to attribute to Plato the honor of first suggesting the doctrine of man's immortality. Paul says, "Life and immortality were brought to light by Christ," and the imperfect allusions to the future state of Job, Solomon, Moses or Plato, only show that, the world struggled long for light upon the subject, that the Father thought best to keep in his own counsels. We find, the world still pressing forward in swift pursuit of the unrevealed and unattainable. We know that, we have a promise that, "This mortal shall put on immortality," but what it is, or in what it will consist, no mortal can yet conjecture. John says, "We shall be like him, for we shall see him as he is." This, we consider quite sufficient.

The next very striking manifestation of the doctrine of "*direct knowing*," after Plato, to which we shall call attention, was amongst the professed followers of Jesus Christ, not far from the close of the first century, under the imposing caption of the *Gnosis* or *Gnosticism*. It is believed by our ablest writers, that the *allegorical* interpretation of the Holy Scriptures, by the Jews, particularly, those educated at Alexandria, was in substance, the professed *Gnosis*. Indeed, it is confidently believed, there are references to the doctrine, in the Scriptures themselves. The author of the epistle of Barnabas, sought to instruct his readers, "that with their faith, they might have perfect knowledge." Justin, as

early as 160, taught in Palestine that, whatever of truth is to be found, must be ascribed to the divine Logos, which is present among all men in the germ, while in Christ, it appeared in its complete fulness. "Yet" he said, "the revelations by this divine word, are not all equally direct, though it spoke through Moses and the Prophets."

Origin, who was born as early as 185, and died, A. D. 224, through the influence, mainly of the doctrine of Plato, though familiar with the Scriptures from his youth, fully adopted the *Gnosis*, and the allegorical mode of treating the word of God. Although, he was possibly the most learned Christian writer of his age, he did much to corrupt the simplicity of the Gospel of his Savior. He maintained that, "The Apostles taught only what was necessary for the common mind, but left the more precise determination and demonstration of doctrines, to the disciples of science, who were to build up a scientific system."

In this conduct, he did much to take away the key of spiritual knowledge from the saints. He, in fact, placed the highest attainments, on the basis of science, and especially on that phase denominated, *direct knowing*. Every such speculation, not only weakens confidence in the sufficiency of revelation, but this Platonic philosophy springing from a spiritual teaching power within every human being, never fails to completely destroy the faith through the teachings of the Good Spirit. Amongst the ancient fathers, we have always rejoiced in the bold stand for truth, by Tertullian, who lived from 160 to 220, and maintained that, "speculation was the mother of heresies, and that, Jerusalem should be completely separated from Athens, and the church from the Academy." He and Tatian, evinced the strongest opposition to placing human reason above divine revelation. He asked, "What have Athens and Jerusalem—the Church and the Academy—heretics and Christians, in common?" "Let such as offer us a Stoic, a Platonic, or a dialectical christianity, know that, Christ has come, and we have the Gospel." He contended that, christians need no light, which is not contained in the Gospel of the Savior.

We next find a more striking exhibition of the doctrine of the *Gnosis*, or the perfection of divine wisdom, from the out growths of human nature, in the teaching of Anselm, Archbishop of Canterberry, who was born in 1033, and died in 1109. His motto was, "*Credo, ut intelligam.*" I trust, therefore, I may understand. Anselm, did not rely on the Sacred Oracles for his knowledge of

things spiritual; but said, "The dogma sanctioned by the church, is the only adequate doctrinal expression of the truth. He maintained the speculation of, "The absolute good, and this *summum bonum*, he called God." This idea, of the greatest good, or as writers call it, his Ontological argument he contended, is an original conception of the human mind, and, therefore, depends not for its existence, upon any communication from the invisible world.

We can see no very great difference in the theory of Anselm, regarding the origin of spiritual light, and that of Plato; and the Gnostics that infested the church from the earliest age in which we find a plain statement of the usurpation. The reader should understand that, Anselm was, if not the originator, he was the moving spirit, in what is called the age of *Scholasticism*. It was emphatically, the period of the full departure from the literal history of religion, and the substitution of dogmatic theology, built upon the divinity of human nature, in its place. It may be affirmed that, the Scholastic age, should be marked as the darkest in the history of the christian religion. Speculation and priestcraft well nigh subverted the truth, put out the light of heaven, and inaugurated a reign of terror on the earth, in the name of learning and religion. As a recent writer has said, "By Anselm and Abelard the dialectical form, was ineffacibly impressed on the theology of the middle ages."

Next to Scholasticism, succeeded German Mysticism, in the fourteenth and fifteenth centuries; and has come down to our own period. This new departure from Scholasticism, had its origin in the German church, and sprang, as most departures from truth have, from the teachers in the church. It was not the church they desired to advance, but their *understanding of christianity*, they attempted to render comprehensible by the transcendent use of reason. The chief mover, in the new doctrine, or rather old doctrine, in a new style, was Master Eckhart. He deified theoretical knowledge, by contending that, it is through speculation—theory —we are made partakers of divine knowledge. This, however, at once excludes all light through the revelations of the Spirit. He maintained an *immediate intuition*, transcending all finiteness, and really, all exertions on the part of men. Very nearly allied to Mysticism, we find, at a later period, a new statement of what strikes us as the Platonic idealism, in the labors of *Descartes*. As Anselm, professed to get his idea of God, from his conception

of the greatest good, Descartes, from the fact of thinking, imagined that he discovered the existence of the soul, of God, and all spiritual truth.

This doctrine, was very much extended by *Leibnitz*, in the seventeenth century. According to him, all necessary truths, are *innate*, not that we are from birth conscious of them, but are born with a capacity for them. Leibnitz, contended that all men possess by nature, *monades*, or spiritual powers and faculties, which are ever striving to change their condition; and that God in the soul, is the *monos monadum*, or the necessarily existing essence that reveals to the world all that is knowable. The details of the theory, we need not now examine. Our present object, is merely to give a statement of it. But without wearying the reader, we call attention to the first embodiment of Transcendental philosophy. As already intimated, from Plato, approaches were made; but it remained for *Emanuel Kant*, who was born at Konigsberg, April 22d, 1724, to set forth in independent terms, the theory of unconditional spiritual light, called since his day, Transcendentalism. Kant employed the word Transcendent, to denote what is wholly beyond experience, what is without condition, and transcends every category of thonght. He used it to signify, necessary cognitions, which transcend the sphere of the conditioned. Stewart proposed to change the expression to "*principles of common sense.*" All knowledge which is original and primary—or all absolute truth, is by Kant classed Transcendental. This, necessarily excludes knowledge from observation, or the Baconian philosophy, and all revelations through the Bible. It is the knowledge, *a priori*, or that which springs spontaneously from the divine essence in man—the god within the soul.

That we may not be mistaken in our statement, we submit to our readers, the solution of the problem of direct knowing, in the words of Kant himself. In his "Critique of Pure Reason," he says, "A Supreme Being is, for the speculative reason, a mere ideal, though a faultless one, a conception which perfects and crowns the system of human cognition, but the objective reality of which, can neither be proved nor disproved by pure reason." Here all that is claimed in this highest discovery of the reason, is the mere *conception* of a still unrevealed God—such an One, as the Lord Jesus Christ came to make known to the world. This is still devotion to an unknown God. Again, he says, "The transcendental conception of God, in the strictest sense, is *deistic*,

and reason, does not assure us of the objective reality of the conception."

This seems to be the very *ne plus ultra* of the world's highest discoveries; but upon examination of the professed conception, we think it is not difficult to show, that without light from above, without revelation, no self-acting power in man, whether we call it the pure reason, the divine in the human, or otherwise, has ever been able to look beyond the dark river that seperates the material from the spiritual world. It is, however, most astonishing that, even learned men, and religious teachers are unwilling to give God the credit of revealing himself to an ignorant and lost race.

CHURCH HISTORY—No. 8.

PRELIMINARY.

GOD'S DWELLING PLACES.

"GOD is Spirit," and yet, it is difficult to fully comprehend the import of an existence so unlike all we know of an earthly character. Jesus said to Phillip, "When thou seest me, thou seest the Father." John 14, 9. Still the Father has, in all ages, manifested himself to his people in ways and places, to at least, satisfy the faithful, that he is not only near, but in such relation as to impress us that, it is, "In him, we live, move, and have our existence." At the giving of the law, in the wilderness, he said, "In all places where I record my name, I will come unto thee, and I will bless thee." Ex. 26, 24. This was 1491 years before Christ, or 3365 years ago; and from that period to the present, the Lord has preferred to meet his people in Tents, Tabernacles, Temples or Houses of his own devising, for the purpose of enlightening and blessing them. Hence, we are persuaded that, a brief sketch of His dwelling places, cannot fail to interest students of sacred history; and such a labor, will essentially contribute in the accomplishment of our purpose. We will begin with

THE ANTE-SINAITIC TABERNACLE.

This was possibly the Tent of Moses, employed in the wilderness, for the transaction of national business, from the departure of the Israelites from Egypt to Mount Sinai, in Arabia. It is, at least, mentioned immediately after Moses' first descent from the mountain, to witness the rebellion of his people. While he was on the mount, it will be remembered, Aaron was induced to make a calf, and the people being much dispirited, worshipped the idol. The Lord had been with them through the Red Sea, and the wilderness, but witnessing their hasty apostacy, he said to Moses, "Go up with the people, whom thou hast brought out of the land of bondage, unto the land which I swear unto your Fathers, and I will send an angel with thee, to bring thee into a land flowing with milk and honey, but I will not go up in the midst of thee, lest I consume thee in the way; for thou art a stiff-necked people. And the children of Israel mourned, and stripped themselves of their ornaments, by Mount Horeb. Then Moses took the Tabernacle, which he called the Tabernacle of the congregation; and all who sought the Lord, went out unto the Tabernacle, which was without the camp; and when Moses went into the Tabernacle, the people rose up, and looked after Moses, until he had gone into the Tabernacle. Then the cloudy pillar, that had directed them from Egypt; stood at the door of the Tabernacle, and the Lord talked with Moses face to face. Then Moses said unto the Lord, if thy presence go not with me, carry us not up hence." The Lord replied, "My presence shall go up with thee, and I will give thee rest. I will make all my goodness pass before thee, and I will be gracious, and show mercy and while thou canst not see my face, I will take my hand from thy face, in the cleft of the rock, and thou shalt see my glory." Ex. 33, 7, 23. But we can find no further history of this first Tabernacle, besides its service, as the temple in which God, though partially concealed from Moses, talked to him face to face, repeated the promises to Abraham, and encouraged him to go up and possess the land.

THE SINAITIC TABERNACLE.

This was called "The Tent of the Assembly," "The Tabernacle of the Congregation," "Tent of Testimony," "Tent of the Covenant," and it is also called, "The Temple." 1 Sam. 1, 9.

David solemnly covenanted that, he would not give sleep to his eyes, or slumber to his eyelids, till he found out a place for the Lord, a habitation for the mighty God of Jacob. "Then" said he "will we go into his Tabernacle, and we will worship at his footstool." Ps. 132, 3-7. For the purpose of giving Moses perfect instruction in reference to the Tabernacle, intended for the service of the people of Israel, God called him to the Mount and retained him forty days in preparing the law and delivering the perfect model of his intended house; and on his departure, the Father charged him, saying, "Make all things after the pattern showed to thee." Yet, the details were so great that, Moses was not able to execute the divine plans. In mercy God called by name, "Bezaleel, of the tribe of Judah, and filled him with the Spirit, in wisdom and understanding, and knowledge, and in all manner of workmanship, in gold and silver, and brass ; and in cutting stones, in carving timber; andgave him Aholiab, of the tribe of Dan, to help him." Ex. 31, 1-6.

We can see no difference in the extrarordinary wisdom, to build a Temple for God, and in inspiration for any other purpose, The men thus selected, went about the work with great energy, and "In the first month, in the second year, on the first day of the month, the Tabernacle was reared up." Ex. 40; 17, B. C. 1490. It was a portable structure, to be taken down in a few moments, carried with the children of Israel, and could be set up in a very short space of time. The space that surrounded the Tabernacle called, "The outer court" was 150 feet long and 75 feet in width, surrounded by strong canvass curtains, five cubits high. The Tent was placed east and west, with a single opening at the east of 20 cubits, with folding curtains, to close it.

The Tabernacle itself, was placed towards the western end of this enclosure—and was a rectangular structure, 45 feet long and 15 feet wide, divided into two chambers, one 30, and the other 15 feet long. The one was called, "The Holy Place, or First Tabernacle," and the other was, "The Most Holy Place, or Holy of Holies." A handsome curtain, or vail separated "The Holy Place from the Most Holy." "Into the Holy Place, the Priests went at all times in order to perform the service, but into the Most Holy Place, went the High Priest alone, once every year, not without blood, which he offered for himself and for the errors of the people." Heb. 9; 1-7 The whole Tabernacle, was well protected by coverings from the exposures of the weather. The outer court

had no covering, and into it the people were permitted to enter, at pleasure. It would be well to examine next,

THE FURNITURE OF THE TABERNACLE.

1. *The Laver.* This was a vessel, in which was water for the use of the Priests, before engaging in the service of the congregation. It was made of brass, and its foot was of brass, and Aaron and his Sons, were ordered to "wash when they came near to the altar to minister—they shall wash their hands and their feet, before presenting their offerings made by fire, that they die not." Ex. 30, 18-21.

2. *Altar of Burnt Offerings.* This was carried by two pieces of timber, through two rings on each side, and used by the Priests of the Holy Place, in making their offerings for sin,

3. *The Table of Shew Bread.* This piece of furniture was made of Acacia wood, a kind of native thorn, or hard wood of Arabia, and other eastern countries. It was two cubits long, one broad, one and a half high, and was covered with laminae of gold. On this table were placed every sabbath morning, twelve unleavened cakes of bread, representing the twelve tribes of Israel.

4. *The Golden Candlestick,* to enlighten the Holy Place, we need not describe.

5. *The Ark of the Covenant,* was a wooden chest $2\frac{1}{2}$ cubits long; $1\frac{1}{2}$ broad, and $1\frac{1}{2}$ deep. Within and without, gold was overlaid on the wood. On the upper side of the lid, which was edged with gold, the Mercy seat was placed, made of pure gold, to correspond with the top of the Ark. Two Cherubim were to be placed on the Mercy seat, one at each end, inclined to each other, appearing to look intently to the centre of the slab, where the name of GOD was inscribed. The wings of the Cherubim covered the Mercy seat. In the Ark were placed the two tables of the covenant written by the finger of God, with Aarons rod that budded, the golden pot that had manna."

6. *The Golden Altar,* for burning sweet incense, was the last piece of furniture placed in the Tabernacle. This, as we previously noticed, was for the High Priest alone, and to be employed but once in a year. The proper placing of the furniture, contributes essentially to its meaning and importance of the religious service of the Jews. There is some little confusion in our version of the Scriptures in determining what article should be noticed first.

The Laver, was the first object that attracted attention. It is said, "the Laver was set between the Tent of the Congregation and the Altar." Ex. 40. 30; but we observe, "that the Priests were first to wash when they came near unto the Altar." Ex. 40, 32. It is said again, "Aaron and his sons, shall wash, when they go into the Tabernacle, that they die not; and when they come near the Altar to minister." Ex. 30, 16-20. With this statement, it is clear, the Laver was placed near the Altar of burnt offering. This was by the door of the Tabernacle, of the Tent of the Congregation." Ex. 40, 29. The Altar being by the door, the Laver was near where the Priests prepared for the service. In entering, the Candlestick, which lighted the whole space within, was seen at the left, or in the south portion of the Tabernacle; while the table of Shew-bread, was seen to the right, north, as one walked forward from the east.

The second vail was still in advance, in going west; but on removing the curtain, the Altar of Sweet incense appeared at the entrance of the Most Holy Place, with the Ark of the covenant, overshadowed by the Mercy seat. The order of the service was very simple. First, the Priest, approached the Laver, and having cleansed himself and adjusted his garments, he was prepared to approach God's Altar, and perform such service as was required. The lights on the left, enabled him to approach the Table to the right and attend to the requirements of the law. The balance, was intended for the High Priest alone. But all these things were but shadows. They pointed to a service in a better Tabernacle, to the service of the Church of the Lord Jesus Christ, of which, we are not yet ready to speak.

Should one have attempted to comprehend the service of the Tabernacle, without observing the order prescribed he would have made sad havoc of things divine. A mere attempt to sacrifice, without the preparations at the Laver, would have been worse than abortive; or an approach to the Golden Altar, without the requisite preliminary qualifications, would have resulted in instant death. But the idea of a heathen, or stranger, entering the Holy Place, or the Most Holy, would have been blasphemous.

We should keep in mind that none but Priests, durst enter these sacred precincts. One of the tribes of Israel, was chosen in preference to others, for the service of the Tabernacle. By birth, the Sons of Levi, were Priests. At twenty-five years of age, they began to wait at the Altar. They did the sweeping, trimming

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of the lamps, supplying the oil, placing the bread on the table, and had general supervision of the whole Tabernacle. At thirty years of age, the Priests entered, fully clothed and equipped, upon the service of the house of God; and at the age of fifty, they ceased from the service. The day of entrance upon their labor, was termed the beginning, and the day of closing, the end of life. Their support, was supplied by the other tribes of Israel.

SKETCH OF AN EARNEST LIFE.

BEFORE John Bunyan, 'made a profession of the glorious Gospel," his sufferings were great. He long and earnestly sought the pardon of his sins, but could find no comfort. He thought himself possessed by the devil, could hear blasphemous whispers—felt his enemy pulling at his clothes, and he spurned him with his feet, and struck at him with his hands. (We can see him so plainly cutting these capers) He concluded he had committed the unpardonable sin, and was so convulsed by his agony, he thought his breast bone would split, or he would burst asunder like Judas. After he made this "glorious profession," he was full of zeal, to preach it to the world, but he says, "I was sent to jail for not conforming to the church of England, and have here continued for twelve whole years. The parting with my wife and poor children, (particularly my blind one) was like tearing the flesh off my bones, but I ventured all upon God. I never in all my life, had so great an inlet into the word of God. Jesus Christ was never more real and apparent. In this place, I have felt and seen him indeed, I had sweet sights of the pardon of my sins, and of being with him hereafter."

After his release from prison the people went in crowds to his Chapel in Bedford, where for years, he preached Christ crucified, as the only hope of a lost world. In an article entitled, "The Jerusalem Sinner saved," he tells how the murderers of the Savior became his devoted followers, and from sinners of the deepest dye, became earnest christians. He says, the offer of salvation was first made to the greatest sinners, "Repent every one of you, and be baptized every one of you, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Spirit."

He makes these sinners talk to Peter, "I was one of them that plotted against his life." Can I be saved by him? Peter replied, "Every one of you." I bore false witness against him. Is there grace for me? "I was one that cried out, Crucify, Crucify him, and desired Barabbas, the murderer might live." What will become of me? Peter says, "I preach repentance and remission of sins to every one of you." "I was one that spit in his face. I also mocked him, when in anguish, he hanged bleeding on the tree." Is there room for me? I gave him gall and vinegar to drink. I reviled him, railed on him, hated him, rejoiced to see him mocked at by others." Can there be hope for me? Peter answered, "For every one of you." Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.

The wonder is, that when he understood baptism for remission of sins, he should have waited in agony for months and years for a voice from heaven, or for his feelings to tell him he was forgiven. His idea must have been that, God applied his power to the word to make it effective in the case of the Jerusalem sinners, and he was waiting for the same application in his own case. It seems strange a man who loved and prized the Bible as he did, should not always keep in mind Paul's declaration. The word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. There is an inconsistency in his teaching, I do not understand. He wrote many works in prison, the Pilgrim's Progress among the number. On prayer, he says, "Rather let thy heart be without words, than thy words without a heart."

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than silver and gold. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan. His last act was one of kindness—a journey undertaken to reconcile a father to his son. He was successful but was taken sick and died from home, at the age of 60 years. His cottage still stands. His chair, jug, Book of Martyrs, his favorite volume have been preserved. He was born in 1628, and died in London in 1688, was a man of bold and earnest character, rejoiced to suffer shame for the name of Christ, and turned the attention of many from the

empty ceremonies of the church of England, to the Lamb of God, who taketh away the sins of the world. It is refreshing to read and hear of these suffering, sorrowing, working men and women, who change the established course of things, and turn their part of the world, inside out, and upside down.

C. F.

LET US BE UP AND DOING.

LET us do what we can while life and health lasts. We neglect duty to-day, and think to-morrow will do as well. When we lose time, we lose what we cannot recover, and forget we must account to God for the wasted hours of life. If jewels were committed to us, we would guard them with the utmost care. A day is made up of 24 jewels, more precious than diamonds of the purest water. Every moment is of priceless value. Elizabeth of England, after spending three score years and ten in worldly matters, exclaimed, "Millions of money for a moment of time." Life hangs upon every moment given us, and should we not prize each more than the rarest gems? There are duties for every portion of time. Suppose at the judgment bar one is told, "Last year was given to make yourself better, to cheer sad hearts, to soothe the suffering, to save souls from death. Not only last year, but your whole life was given for the benefit of others as well as yourself. What have you done? Have you thrown away the days and hours confided to you? If we are conscious that we would be ashamed to give account of the hours as we spend them, how careful we should be to improve, and to do what we can for the good of others. We profess to be in the vineyard of the Savior. We have our part to cultivate, and we cannot hire others to perform our labor. We must ourselves toil. We may leave it barren and unproductive, while we are wasting our hours, or may cause it to bloom and blossom as the rose, by judicions and constant labor. We find beautifnl flowers and fruits in the pathway of some who toil in the vineyard, while others have nothing to exhibit. They forget the Master is looking at them and waiting to settle accounts. Some who love him devote their hours to his service, and if circumstances forbid them to undergo the burden and heat of the day, their influence renders others active.

I call to mind a disciple who for years was feeble and frail—mostly confined to her room. She was desirous of bringing laborers into the vineyard and used her influence with good effect. She met a young man who had few friends, no money, no education. He wished to devote himself to the gospel, but felt his want of knowledge. Through her influence, and that of some others, he became a fair scholar, learned to trust the simple truth as all powerful in the conversion of his fellow beings, and now, he bids fair to turn thousands from the error of their way. She still lives to thank God she was not an idler, but was active in the cause, and thus did good that will be felt in eternity.

I also call to mind one who a year ago passed away. He felt the value of the present moment. If he stopped among strangers, he said something to direct their attention to the Savior. Among his friends his conversation was delightful when the gospel was his theme. When he pointed the sick to the "Lamb of God who taketh away the sins of the world," he seemed to raise them above their sufferings' and through the words of the Savior fill them with peace and comfort in believing.

All can be employed for good, and none who have entered the vineyard should be at ease while souls are dying for want of effort on their part. We should be at our posts when the Master calls, that we may meet him in peace. C. F.

LET US BE IN EARNEST.

EARNEST persons have done most of the good in the world. Who ever heard of a lazy, easy, dozy man or woman being very useful? A lazy man never makes an effective preacher, a good physician or mechanic. A woman who wants earnestness of character makes but little impression for good on those around her. The earnest man will work somewhere. If he cannot fight with Joshua, he will hold up the failing hands of weary Moses. If he is not able to do the work himself, he will exert his influence to have it done. Earnest people bring all their powers into action for the success of an object.

What made Napoleon? He might have possessed the greatest genius on earth, but what would it have been without a determi-

nation to make it effective? Why do we speak of Julius Cæsar, as if he lived yesterday? He writes, "I came, I saw, I conquered." We know why he conquered.

What makes men rich? What sort of persons have they been, who have given millions for the benefit of their fellow beings? They devoted all their energies to business, lived for nothing else, and many have accomplished what astonishes the world.

What has this earnest activity done when devoted to the service of Christ? Look at Paul, with his "bodily presence weak and his speech contemptible." Look at him before Festus, when he speaks forth the "words of truth and soberness." See him everywhere. He is not loitering slowly on his way. He says, "I press towards the mark for the prize of the high calling of God in Christ Jesus." He had despised Jesus of Nazareth, had persecuted his people with his whole soul, but when convinced of his Messiahship, his first question is, "Lord, What wilt thou have me to do?" Earnest as ever, perhaps more so, he went through prisons, bonds, afflictions, "deaths oft," at last sealing his faith with his blood. The ancient christians left all for Christ. They worshipped him in caves and dens, and many died to prove their earnestness. When Ignatius was to be thrown to lions, he cheerfully journeyed to the place, saying, "Now do I begin to be a disciple of my Master, Christ." Polycarp was called on to deny him. "Fourscore years and six have I served Christ, and how can I revile my king?"

Look at Martin Luther, declaring that "If there were a devil under every tile of the roofs of the city of Worms, he would, in the name of the Lord, go forward."

Whitefield and Wesley too, fervent in spirit, were instant in season and out of season. They had an influence on thousands of their fellow beings.

Latimer and Ridley were men of great earnestness of character. When bound to the stake at which they were burned, the former said, "Courage, Brother Ridley, we shall this day light such a candle in England as will never be put out."

The missionary, Henry Martyn, one of the finest scholars of Cambridge, said, when observing the ignorance of the people in a foreign country, "I could be torn in pieces if I could but see the eyes of faith directed to the Redeemer."

Men of such earnest zeal have made the world better, while sluggards have folded their hands and slept on.

Although earnestness is so important that little can be done without it, yet it must be according to knowledge. Paul was as earnest when he persecuted the church as when he died for it. The Catholics who threw the Albigenses from rocks and precipices thought they were doing God service. The Inquisition of Spain was in earnest when it marched men and women in solemn procession to the stake. I might mention the case of a Catholic, who on his dying bed heard of a massacre of Protestants and said, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation." The Hindoo women who burned themselves with the bodies of their husbands—the pilgrims who were crushed under the car of Juggernaut were earnest to the death.

From these examples we see that this quality alone will not prove a man in the right path. An earnest man hates sin, but will do good to the greatest Sinners.

Earnestness authorized by scriptural example, guided by charity, attended by deep humility, is what God approves. This, I think, is true earnestness.

ELEMENTARY STUDIES—No. 10.

FAITH AND SPIRITUAL INFLUENCE, ARE BY HEARING; AND HEARING IS BY THE WORD OF GOD.

In obedience to earnest solicitations, we will submit some conclusions in reference to the manner in which the faith of the Gospel reaches the heart. But few in this age, seem fully prepared for the faith, "once delivered to the saints." The reason seems obvious. Views quite contrary to the teachings of the Spirit, occupy the minds of the great masses of the people. Many years ago, in what was considered the most enlightened church in the capital of our State, a sermon was preached upon the text, "Faith comes by hearing, and hearing by the word of God," that gave so great dissatisfaction that, another minister was called to *explain* it. The respondent said, "It was a grave error, bordering on heterodoxy," if not down right heresy, to preach in the Presbyterian Church, that faith comes by hearing, when, said the preacher, "all know from experience that, faith comes by *feeling* and feeling by the *operation* of the Holy Spirit." This is still the

idea with many of the enlightened of the age. There seems, in most parties no clearly defined manner of coming in possession of faith, and hence, in our schools and systems of education, the faith upon which eternal life depends, is left more to accident—mere chance—than otherwise.

Some pray earnestly to God to *give* them faith, and possibly this is the most popular view, although the world is commanded to believe, and condemnation is threatened upon all who dispise the faith of the Bible. Some again, seek faith through the imaginary revelations of modern Spiritualists. Possibly, no other doctrine in the past quarter of a century, has gained so many friends in all classes. There are few now who will not listen to dreamers, fortune tellers, and sight seers. We doubt if down right necromancy does not to day exert a wider influence in the world than at any period previous; and still, we boast of our scientific advancements, and our transcendent acquisitions over our fathers. The school of Tom Paine, profess to become believers in God, through the volume of nature. By looking through nature up to nature's God. We rejoice to know that, enlightened christian people, can see God in his works, but where the light of revelation does not shine upon nature, profound darkness reigns. There is not the slightest evidence, natural objects ever *suggested* snbjects supernatural, or that things physical, ever taught lessons of a spiritual nature. There is nothing in nature, that can enlighten us regarding the condition of the dead, or the future state.

Deists, receive whatever of faith they possess, from the christian influences that surround them, and they are entitled to no credit for their observations of nature. They make none, and the data on which they rely, cannot direct to the supernatural. Neither can we consent that, the imperfect speculations which they entertain in reference to things divine, amount to faith, or any thing above very idle speculations. The great philosopher Emanuel Kant, has only claimed for his *deductive* theory, *subjective* conception, and intimates not that, from either the inward or outward world, can the wisdom of the wise, furnish an *objective* conception of God, or of things spiritual.

If neither the Aristotelian nor Baconian philosophy can give the heart faith, we might ask, what have they done, or what can they do for the world? In our conception of the questions involved, they can do nothing for men of a spiritual nature. They may afford logical rules, for the management of arguments, and

enable us to construct syllogisms, but material from which to reason, they possess not. Neither can the learning of men, nor the superstitions of the past or present furnish *data*, upon which we can build a hope regarding the future state. We might inquire if the opinions in the Greek, Roman or Protestant creeds will give us the faith, which purifies the heart of the sinner? We do not see that denominationalism, changes the world, from a state of sin to a state of righteousness. The dominant religions of the age, fail, utterly fail, to purify the soul, and place men in condition to act spiritually. This failure is not for want of honesty in the people, or from a lack of an earnest desire to know what is true; but from inherent defects in the systems which are imposed upon the nations of the earth. If all could be converted in the twinkling of an eye, to the Greek, Romish or Protestant religion, a Savior would still be needed to convert the soul, and pardon the the sins of the people.

This may not be answering the question as to how faith takes possession of the heart. Before Paul told the Romans that, "Faith comes by hearing the word of God," he was careful to correct, in their minds, errors, which not only disqualified them from receiving the truth, but which still operate to prevent the people of this day, from acquiring the faith which brings salvation. The idea yet prevails that, we must look up to heaven for faith, as a direct gift. Paul exhorted, "Say not, who shall ascend into heaven; that is, "to bring Christ down from above," (to give faith,) or who shall go down into the deep, that is, "to bring up Christ from the dead," (to bestow faith), "But what saith it? The word is nigh thee, even in thy heart, and in thy mouth." "That if thou shalt believe in thine heart that, God hath raised up his son from the dead, and shalt confess with thy mouth, the Lord Jesus, thou shalt be saved." "For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation."

Paul further says, "For the scriptures teach, whosoever believeth on him shall not be ashamed. For the same Lord is rich unto all that call upon him. For whoever shall call upon the name of Lord shall be saved." The objector finds another difficulty which the Apostle is careful to remove. The unbeliever is represented as asking, "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" These are all question

of the greatest moment, in the investigation of the faith required of the world; and in order to an intelligent faith, they must be answered. The fact of calling upon God, affords indubitable evidence of the existence of faith in the heart. No one can possibly lift his heart to God in supplication, that does not believe there is a God, who can and will hear prayer.

Are we still to look for preachers, to "*bring glad tidings of good things?*" For nearly eighteen hundred years, there has been no such a preacher on earth as Paul describes. No one whose feet have been "beautiful" in consequence of "bringing glad tidings." Since the death of the beloved John, no one has *brought* a sentence or word from the invisible world, regarding the plan of redemption or any other matter. No preacher now lives, in the sense of preachers who brought good news. Our preachers bring nothing, and if they could, whatever it might be, would evidently tend to overthrow the faith of the Gospel. Why so? We are taught in the Scriptures that, the world needs no more than was given by the Apostles, and new revelations and new rules, would only destroy our confidence in the Living Oracles. If our readers will look about them, they will discover that, all who profess to have received new light, repudiate the whole testimony of Christ and the Apostles.

Paul finally asks, "Have they not heard? Yes, verily, their sound went into all the earth and their words to the end of the world." Ro. 10, 18. At Jerusalem, there were on the day of Pentecost, Jews, devout men from every nation. They all heard the truth, and carried it into all countries, and Paul adds, in another epistle, the "Hope was preached to every creature under heaven." Col. 9, 23. From these statements we not only see that the Gospel was ample in the production of faith; but it also reached all lands, and was heard by every creature under the whole heavens. From this universal enunciation of the word of life, the faith has been propigated to the present day. All the faith on earth, we are safe in affirming, originated from the word of the Lord, that went forth from Jerusalem in obedience to prophecy, on the first Pentecost after the ascension of our Savior from Mount Olivet. Hence, the question, as to the manner of faith reaching the heart is substantially answered. The evidence is at least clear that, the words of the Spirit, pronounced by the inspired Apostles; produced not only the faith at Jerusalem, but in Samaria, at the house of Cornelius and throughuot the world.

If we have been successful in showing that, nature and direct spiritual light, through our emotional nature have failed to give faith, we may be prepared to examine the naked question as to how faith is produced by the truth. In the first place, God has highly favored us with what we call, "Intellectual nature," spirit, heart, or that something, which identifies us as human beings, and distinguishes us from the brute creation. Brutes are moved and directed by their *instincts*, their *feelings*—their *emotional* nature. They possess not intellectual or spiritual existence.

Secondly, inasmuch as we are superior to brutes, and are governed not by instincts or feelings, but are led by the Spirit, the question most naturally presents itself, "How does the Spirit direct man?" Paul asks, "This only would I learn of you, received ye the spirit by the works of the law or by the hearing of faith." Gal. 5, 2. Not only does the faith come by hearing, but through the hearing of faith, the spirit is ministered to the heart. These things, no one can fail to understand and believe who does not close his eyes to all notions of emotional spiritual government, universal inspiration, as every where professed. We may not be fully able to explain the *modus operandi* of words on the mind in the common affairs of life. We call the mind, a *microcosm* or a *little world*, in itself, or an epitome of the great world; but this explains neither the nature of the mind nor the mode of its operations. We are conscious that, letters from our friends afford us intelligence, and oft times, fill our hearts with sorrow inexpressible, or joy beyond all our anticipations; but *how* the words operate on our understanding, or move our hearts, the greatest philosopher may not be able to define.

We learn, however, that words are the signs of ideas, and should we also, learn that, God has seen proper to employ words to communicate the necessary information in the business affairs of life, we need not be surprised. If our Heavenly Father, has promised to give us faith through the influence of his truth on our understanding, or hearts; and informs us that it is through words, the Spirit is communicated, we should receive the teaching, as a matter of faith not of sight, and not as mathematical demonstration. Hence; we reply to the main question that, God gives faith through the word, and all spiritual light is through the truth alone.

Placing the subject upon the ground of faith, and confessing ourselves ignorant of the nature and construction of the mind we can but rejoice that, God has, at least revealed the man

ner in which faith reaches the soul, and the Spirit of God bears witness with our spirit that, we are heirs of God and joint heirs, with the Lord Jesus Christ.

Finally, when we discover from the world's history that, the living word as revealed in the New Testament, affords a plain boundary between the territory of satan and the kingdom of God's Son, we are stregthened and confirmed in the confidence that, he reveals himself only through his truth. Whenever the Gospel is received, the people possess faith in God, and manifest the fruits of the spirit; but whenever the words of the spirit are not received into honest and understanding hearts, there is no faith, no spirit, no fruit unto life.

CORRESPONDENCE

Between the Christian Missionary Society, and the Ohio Baptist State Convention.

Published in Tract form, by Bosworth, Chase & Hall, No. 180 *Elm St., Cincinnati, Ohio. A good Tract, send for it.*

We are of opinion that a condensed report from this correspondence, will exert a happy influence.

"On Friday, Oct. 21, 1870, the Christian Missionary Society of Ohio, by committee presented to the Ohio Baptist State Convention at Columbus, the following address.

"In obedience to a resolution, we are here to-day, and take great pleasure in fulfilling the wishes of the society, which we represent.

"It is proper to say that, the Ohio Christian Missionary Society represents a membership of about thirty thousand. This membership is distributed into three hundred a fifty churches. These churches have in their service, one hundred and seventy preachers.

"We have about two hundred and seventy Sunday Schools and two Colleges, in both of which, young men are educated for the ministry, without charge. We are very glad to say to our Baptist brethren, that the resolution under which we are acting was passed with the heartiest unanimity, without hurry, yet without one word of discussion, and may be regarded as a spontaneous expression of a universal sentiment.

"Had the resolution, proposed a union with the Baptists, we are frank in saying that, it could not have passed—for that proposition would have involved consequences too grave, and difficulties too great, to have warranted an action so speedy and so nearly spontaneous. But an expression of friendly greeting and cordial sympathy with the work, which, the Baptists as a religious body, are doing for Christ, it is, we repeat, the legitimate expression of the settled feeling of the Disciples in the State of Ohio. As an act of christian courtesy, it requires no apology; but as a departure from ordinary customs, you will be curious to know, and we are in honesty bound to explain, why we are sent with this novel message—novel, not in the light of a pure christianity, but in the light of the history of your past and ours. We dare hope that if, in a christian spirit, and in obedience to the voice of God, in his word and in his Providence, we can mutually see our way to the cultivation of more friendly relations, the time will yet come when it can be said of those whom you represent here to day, "In one spirit are ye all baptized into one body, and have been made to drink into one spirit.

Allow us, therefore, frankly to state the reasons that have led to this step.

"As a people, we are seeking the restoration of the Christianity of the New Testament, in letter and in spirit, in principle and in practice. We clearly see to be involved in this the overthrow of denominationalism, the repudiation of human creeds as authoritative expressions of faith or bonds of fellowship, the annihilation of party names, and the reunion of God's scattered people in one body, under the headship of Jesus the Christ, that they may be bound together simply by a common faith in the Lord Jesus, and a common loyalty to him as their only sovereign, and "with one mind and one heart strive together for the faith of the Gospel." In view of the terrible apostacy which we find embodied in the Church ef Rome, we look with lively sympathy on every Protestant movement tending away from Babylon and towards Jerusalem. From the time of Wyclif down, we pause to praise God for every revolutionary movement that tends to break the spell of priestly authority and guide captive souls out into the light of God's word.

"We rejoice to-day in every indication of restlessness and disquiet, among Protestant sects, which renews the protest against human authority, and sighs for a purer and completer loyalty to

Jesus than Protestantism has yet reached; and we are confident that God has, among these great Protestant parties, a people yet to be called out from remaining errors and corruptions, and enrolled under the glorious old banner which the Apostles unfurled at Jerusalem. But we are compelled to regard all these Protestant movements as unsatisfactory; and while gratefully recognizing the obligations we are under to the men and the parties that urged on the work of reformation, alike among the Lutherans, Episcopalians, Presbyterians, Independents, and Methodists, we are still constrained to regard their best performances as falling short of the desired object, if the *restoration of Primitive Christianity* is had in view as the great object to be attained. As movements tending onward *towards* the grand object sought, we have pleasure in them; but as furnishing the consummation so devoutly wished for, we are compelled to repudiate them. The Church of Christ and the Christianity of the New Testament, pure and simple, are not found in any one of these sects to-day, nor can be found in any possible combination of sects.

"We turn our eyes to the Baptists. We think we discover, in their position and aims, that which more nearly accords with our own.

"While there are some grave matters of difference, which is not now our province to discuss, we are agreed, unless we mistake the position of the main body of Baptists of Ohio, in the following important particulars:

1. The divine authenticity and authority of the Holy Scriptures of the Old and New Testaments as a revelation from God to man.

2. The divine authority and sufficiency of the New Testament as a revelation of salvation through Jesus Christ, and as a rule of faith and practice for Christians.

3. The revelation of God therein is the threefold manifestation of Father, Son, and Holy Spirit, in the great work of human redemption.

4. The divinity of Jesus as the Son of God, and his Messianic offices of Prophet, Priest and King, to enlighten us by his teachings, to redeem us by his sin-offering, to rule over us by his kingly authority, and guide us to eternal life.

5. The mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to abide with the saved as a Divine Comforter—the earnest of the heavenly inheritance.

6. The Gospel as the power of God unto salvation to every one who believes.

7. The necessity of "repentance toward God and faith toward our Lord Jesus Christ;" in order to admission to baptism, and through baptism to membership in the Church of Christ.

8. The immersion of every believing penitent into the name of the Father, Son and Holy Spirit.

9. The obligation of all, thus immersed, to walk in all the ordinances and commandments of the Lord, that "being made free from sin, and become servants of God, they may have their fruit unto holiness, and the end everlasting life.

10. The competency of every church to manage its own affairs, free from the ecclesiastical control of associations, synods, conferences, or any outside ecclesiastical power whatever.

11. The desirableness and expediency of union and co-operation among the churches of the saints, for the spread of the Gospel and every good work.

"With these explanations, we beg leave to tender to you the friendly greetings of the thirty thousand Disciples whom we represent, and to express in their behalf our sympathy with you in all your work of faith, and patience of hope, and labor of love,

"And we pray that your love and zeal and faithfulness may more and more abound, and that, guided into a full reception of your duty to this age, you may stand up in unbroken array for the truth as it is in Jesus, caring only for his honor and the integrity of his truth and willing to suffer the loss of all other things, if you may but be counted worthy to labor and to suffer for the exaltation of his authority as Lord of all, until "every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father.'"

ISAAC ERRETT,
R. R. SLOAN,
R. M. BISHOP,
THOMAS MUNNELL,
B. A. HINSDALE,
W. T. MOORE.

On reading the address before the Baptist Conventian, R. Jeffery, Baptist minister, Cincinnati, said:

"As brethren attending the Ohio Baptist State Convention, we hail with gratitude to God, and with fraternal greetings, the communication presented through its delegation in behalf of the Ohi Christian Missionary Society, and recognize the spirit whicl prompted this overture as an expression of true Christian feelin

in the yearnings for closer bonds of sympathy between different ranks of the Disciples of our common Lord and Savior Jesus Christ, and as an earnest of the speedy fulfillment of the Savior's prayer, that his people may be one. We accept the statement of doctrinal views as set forth in the document as so nearly accordant with those for which Baptists are distinguished, as to form a hopeful basis of agreement in the essentials of the common faith; as to justify a charitable and mutual toleration in regard to things in which we still conscientiously differ; and as to awaken the confident expectation that, ere long, those dividing differences shall disappear, and we shall all be found fighting our common enemies under the one standard of truth, on whose unfolded banner shall be inscribed in words of living light, "One Lord, One faith, One baptism."

The Convention appointed a committee to attend the next meeting of the Missionary Society. This committee attended at Dayton, May 25th, 1871, and presented the following address.

THE BAPTISTS OF OHIO TO THE DISCIPLES OF OHIO.

Brethren of the Ohio Christian Missionary Society:

"At the meeting of the Baptist Convention of the State of Ohio, a deputation from your body appeared, bearing from you to us, "words of Christian greeting and fraternal sympathy."

"At an appointed time your delegation was introduced into the convention by our President in terms of cordial welcome. The communication of your representatives which followed, awakened in all our minds most kindly and grateful emotions. A committee was at once appointed to express the heartiness of our pleasure at the presence of your delegation, and our satisfaction with the sentiments and spirit of their address. The response of our committee was a declaration of reciprocal feelings upon our part and, and of gratificatiou that you had been prompted to a movement so full of promise.

"The frankness of your avowal, and the simplicity of your purpose, render our service in responding much easier and much more agreeable than if we were at present called upon to discuss terms of union, or even the desirableness of any systematic cooperation between us. Before such aconsummation can be reached, if it it ever can be, you will need to know more of us, and we shall need to know more of you. Nor are we sure that the masses of either denomination are at present prepared to approach the discussion of this subject without prejudice and without partiality.

"In order that we may promote the end of our appointment and respond to your desire for a better understanding of the points of our faith, we think it well to set before you, very briefly our views with regard to points on which it has been frequently held that you differed from us. We do this with the less reluctance from the fact that, in the general statement of belief presented to us last October, there was so much with which we could agree.

First.—With regard to the Holy Spirit and the Word: We believe in the deity and personality of the Holy Spirit. We believe that only the direct agency and effectual working of the Holy Spirit in the sinner's heart can so convince him of his sin, or so reveal Christ to him, that he is made willing to forsake sin or to rely on Christ for salvation. We believe that the Holy Spirit commonly uses the word of truth as his instrument and means in turning the sinner's heart to God—not that all the converting power of the Holy Spirit is in the arguments or motives which he presents in the written word, but that there is an influence of the Spirit, internal, mighty, efficacious, differing from moral suasion, by which the sinner is turned from the love and service of sin, and made a new creature in Christ Jesus.

Second—With regard to the significance and order of regeneration, conversion and baptism: We believe that regeneration is the sovereign act of the Holy Spirit, conversion being that same act, viewed from human side, and considered as the turning of the heart with all its powers to God.

Third—With regard to the duty and experience of believers who are yet unbaptized. We consider that all the emotions and acts of the Christian, except those which are dependent upon his formal reception into the outward body of believers, are possible to the unbaptized. Prayer, praise, active Christian work for others, are his duties—Christian love and joy, a heart freed from the burden and guilt of sin, the gift of the Holy Spirit with all his enlightening, comforting, sanctifying influences—in fine, all that belongs essentially to the experience of the Christian, may be enjoyed by the believer so soon as he is a believer, whether he be baptized or not.

Fourth—With regard to baptism and the remission of sins: We believe baptism to be not a ritualistic act performed as a means of obtaining the remission of sins, but a declarative act, indicating that the remission of sins has already taken place.

Fifth—With regard to tests and proofs of Christian experience

We consider that something more than a mere assertion that one believes is necessary before he can be admitted to the ordinance of baptism.

Sixth—With regard to the true basis of church fellowship: We believe that a church is a society, with a constitution to which those who compose it must submit. We believe that the Constitution left us by Christ requires that every church shall be composed of baptized believers, and that it shall maintain the integrity of the truth in its doctrine, in practice and its government.

"We profess to derive our convictions from the teachings of the word of God. We bow with reverence to it as our supreme and only rule of faith and practice, aod hold ourselves ready to modify our conceptions of divine truth as the entrance of God's word shall give us light.

"Praying that your present deliberations may be attended by a large measure of that "wisdom that cometh from above," and that these deliberations may render you still more efficient as laborers in the kingdom and patience of our common Savior, we are dear brethren, yours in the bonds of the Gospel.

REUBEN JEFFERY,
THOS. J. MELISH,
AUGUSTUS H. STRONG,
HENRY E. COLBY,
L. G. LEONARD,
Committee.'"

To these friendly avowals of the Baptists in Ohio, the Committee, replied Oct. 20th, 1871, the following

ADDRESS.

"Your Committee, in their address, mentioned certain subjects on which the two bodies are supposed to differ, and made a frank statement of what they deemed the general sentiment of the Baptists on those subjects. This would seem to invite us to express, in turn, what we hold on the same points. To this we have no objection, it being understood that the object is, a better understanding, with a view to abate needless discussion, and promote, if possible, unity of faith and practice.

"But, first, let us inquire whether an agreement in all these particulars is necessary to Christian fellowship and co-operation. This is a grave question. It is evident, we think, from the New Testament, that any unity there contemplated, is unity of faith

and of spirit, not unity of *opinion* in all things; and that true Christian unity and union consistent with large freedom of thought and large diversity of opinion.

"We have only to insist that no one shall attempt to compel others to accept his opinions, and that all shall respect each other's prejudices, and for Christ's sake avoid needless offence, and all will be well.

"On these two points—faith in Christ, obedience to Christ—we desire to be uncompromising and exacting; in all else as tolerant in feeling, as free in thought, and as elastic in ecclesiastical arrangement as the doctrine of Christian liberty allows us to be.

"We occupy this point of view in noticing the points of difference submitted by your Committee.

1. "How any one can doubt the divine personality of the Holy Spirit who consents to be baptized into the name of the Father, and of the Son, and of the Holy Spirit, we do not understand. But we are cautious in admitting stereotyped creed-phraseology.

"We prefer the "words which the Holy Ghost teacheth," not only as the end of controversy, but as a means of preventing vain and mischievous controversy.

2. "Concerning *Regeneration*, we beg leave to suggest here, that *regeneration* is not a leading term in the New Testament. It occurs but twice, and once, at least, there is sufficient ambiguity in its use to account for the variety of interpretations among close students of the Scriptures. In the Acts of Apostles—the inspired record of the Spirit's regenerative work—in a history of many thousands who were evidently regenerated, the word *regeneration* does not once occur. Evidently, then, the whole Gospel may be preached, and sinners converted and brought into the enjoyment of pardon and adopted into God's family—not only without a theory of regeneration, but without one word being said on the subject.

3. "The third and fourth items relate to the design of baptism. We desire to say that, on this point, we appreciate the sensitiveness of our Baptist brethren. The baptismal regeneration of the Roman Catholics—the sacramental efficacy of baptism to regenerate its subjects *ex opere operatum*--and the lingering poison of this superstition in Protestant creeds and rituals, led the Baptists, in their more enlightened and spiritual conceptions of Gospel truth, to set themselves decidedly against the tendency to rely on external rites for the saving of the soul. That some such counteraction was necessary, we do not doubt. That in their earnestness

they went to another extreme, we seriously think, and are not surprised at it. But the time has come when, largely freed from that controversy, we ought to be able to look at the subject dispassionately. On our part, we are ready to sacrifice every thing but the word of God; that we cannot yield. Now when we come to that word, we read in that message which was to be proclaimed, "in all the world, to every creature," "He that believeth and is baptized, shall be saved." We cannot compromise here.

4. "Touching, "tests and proofs of Christian experience," we entirely agree with you that, "the church is properly a society of converted persons," and that those who apply for membership should "give credible evidence of their being converted," and should have "an inward experience of sincere repentance for sin, and of faith in the Lord Jesus Christ.

6. "Respecting 'the true basis of church fellowship, we say with you, that "we cannot recognize as regularly constituted churches those who in our judgment violate the fundamental principles of a church of Christ.

But we deem it necessary to make two remarks, to guard against misunderstanding,

1. "We do not accept your distinction between "ecclesiastical" and "Christian" fellowship. In the New Testament, church fellowship is Christian fellowship, and Christian fellowship is church fellowship.

2. "While the church should preserve and guard the ordinances placed in its keeping—*all* the ordinances of Christian worship as well as the Lord's Supper,—if any of these Christians should come in and join in singing or prayer, we would not forbid them; nor if they sat down with me at the Lord's table, would we deem it ours to take the responsibility of forbidding them. Generally, therefore, in our churches, we do not invite to or reject from the Lord's table, any more than to and from the prayers and praises of the church.

"We are thankful beloved brethren, that we have so far overcome the alienations of the past as to be able to speak to each other in brotherly kindness and frankness, and thus put an end to many unseemly and unnecessary strifes and oppositions.

"We affectionately invite you, therefore, to a careful consideration of the Scriptural basis of union, and from that in the light which will thus be affected, as well as in the light of the explanation herein communicated, we may better understand each other

and approach more nearly the unity of faith and of spirit that belonged to the primitive Church.

"This address was referred to a Committee.

"The following is the report by the committee which was unanimously adopted:

"*Resolved,* That this Convention have listened with great pleasure to the very, candid and courteous address of the brethren representing the Ohio Christian Missionary Society, and in response we request them to convey to the body they represent a renewed expression of the fraternal greetings of the brethren present of the Ohio Baptist Convention. As to doctrinal views we consider the statements that have been made on both sides as a sufficient general representation of the points of agreement and difference between us; and that therefore any further presentation of these points is unnecesssry, besides being beyond the province of this Convention, as simply a missionary body. At the same time we cordially acknowledge that these addresses have not been without their effect in promoting a better understanding between us. Recognizing in common with the Disciples the revealed word of God as the only proper basis of church formation and church life, and appealing to this common standard, we desire that so far as we have attained we may walk by the same rule and mind the same things; but wherein either of us may be otherwise minded, we would join prayers that God will show even this unto us.

(Signed.)

S. TALBOT,
A. H. STRONG,
H. F. COLBY,
S. G. DAWSON,
S. W. EVART,'"

We most heartily approve of the efforts of the Brethren of the Ohio Missionary Society, to bring the Disciples and Baptists into more friendly relations; and we greatly rejoice in seeing the Spirit manifested by our Baptist brethren, evinces most clearly an anxious desire to honor Christ. We must, however, say, in all kindness, that, it would have sounded in more perfecl harmony with our convictions of the Christian Institution, if our distinguished brethren, in their noble efforts for the human family, had placed the Church of God, in a more favorable light before the Baptists of Ohio. Upon the whole, we give our brethren all honor for their work, and believe much good will follow. We would be pleased to witness loving efforts to reconcile men who really love righteousness, in all sections of the earth.

SUCCESS OF OUR MONTHLY.

We are truly thankful that, in the good providence of God, we have been successful in the publication of a Monthly, devoted to the Christian Religion, which has given general satisfaction. We have still, undistributed, a number of copies awaiting orders from the friends of the work. A slight effort, we think, would give it a circulation resulting in good. The readers of the First Volume, will be best prepared for the subjects of the Second. There is scarcely a subscriber, who could not easily obtain a dozen others. What say our friends? Will our valuable exchanges co-operate?

T. FANNING,
Franklin College, Tenn.

Passed away in her youth, on the 24th of July, 1872, at Lone Star, Texas, our niece, Maggie Fanning, daughter of James Madison Fanning. Years ago she was with us at School, a sweet, gentle child, and all through life she made the impression of a devoted christian. Her mother writes, "A few hours before her departure, she conversed with us cheerfully—told us not to weep, she was willing to go, and it was best. As she left, she raised her hands and exclaimed, Bless the Lord, Bless the Lord, Bless the Lord." Precious in the eyes of the Lord, is the death of his saints."

THE

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T. FANNING.